





mer were referred to the Emperor of Russia. His decision has been given, and is favorable to toleration. It leaves the field of education open to protestant missionaries.

The Rev. Horatio Bardwell has been appointed General Agent of the American Board for the New England States, and has accepted the appointment. [Chr. Mirror.]

**BENEVOLENT EFFORTS.**—The editor of the *Annals of Education* encourages his readers to effort in a plan of benevolence, by mentioning an institution he had visited, among the mountains of Switzerland, furnishing the means of education to 150 poor children, which was founded, and reared, and sustained by the efforts of a single female, without fortune, and without any influence except what her benevolent spirit gave her.

**BIBLE CLASS INSTRUCTION.**—Of a Bible Class in New Haven (Conn.) consisting of about one hundred members under actual instruction, about eighty are believed to have been the subject of the renewing grace of God during the last year. [S. S. Journal.]

**WILLIAMSTOWN, MS.**—A protracted meeting held a few days ago at this place, was attended with very favorable results. The gracious influences, we learn, were not confined to particular ranks or classes in society. A general excitement prevailed, and extended more or less to the college. Many were anxiously inquiring, and not a few rejoicing in hope. [W. Recorder.]

**THE BIBLE IN FRANCE.**—We learn from a postscript to the *London Christian Observer* for January, that the gratifying fact, that the British and Foreign Bible Society is by special request sending out ten thousand New Testaments to Lyons, under the sanction of the French Minister of Instruction; "it having been at length discovered in France," says the editor, "what some are backward in learning in England and Ireland, that the word of God is the best promoter of order and public tranquility. A more remarkable fact is not on record in the annals of the society. Let us be humble, thankful, persevering." [N. Y. Observer.]

**NEW ZEALAND.**—A missionary at Waimate, in New Zealand, in a letter dated Sept. 1881, thus writes:—"I am much pleased in hearing from my own house the natives, even at midnight, singing the songs of Zion, and offering prayer to God through Jesus Christ. In this station 3000 hear the gospel every Sabbath, none of whom ever heard the joyful sound before." [London World.]

**THE BAPTIST CHURCHES.**—We place before a condensed view of Associational returns for 1881. It has been prepared with great labor and care, for the Baptist Tract Magazine, by the Rev. I. M. Allen, Agent. It is more perfect than any previous account, embracing a much larger number of Associations than heretofore. The States are placed in the usual order. Jamaica is now for the first time added to the list. The interest, according to numbers, in the several States, will present an interesting subject of inquiry.

| SUMMARY VIEW  |        |       |      |              |        |
|---|--------|-------|------|--------------|--------|
| Of whole number of Associations, Churches, Ministers & Baptized |        |       |      |              |        |
|   | Ass's. | Ch's. | Min. | Baptiz'd &c. |        |
| Nova Scotia   | 1      | 41    | 34   | 120          | 2,309  |
| New Brunswick   | 1      | 32    | 11   | 60           | 1,553  |
| Canada  | 5      | 28    | 45   | 111          | 1,846  |
| Jamaica, W. I.  | 1      | 24    | 14   |              | 10,838 |
| Maine   | 2      | 217   | 165  | 1484         | 14,884 |
| New Hampshire   | 6      | 77    | 67   | 240          | 5,429  |
| Vermont   | 7      | 139   | 94   | 1205         | 9,242  |
| Massachusetts   | 9      | 151   | 215  | 2077         | 15,405 |
| Rhode Island  | 1      | 29    | 23   | 287          | 3,770  |
| Connecticut   | 6      | 108   | 101  | 823          | 14,300 |
| New York  | 29     | 663   | 444  | 9442         | 51,532 |
| New Jersey  | 3      | 49    | 38   | 335          | 3,699  |
| Pennsylvania  | 10     | 132   | 89   | 461          | 7,614  |
| Delaware  | 1      | 9     | 8    | 6            | 529    |
| Maryland  | 2      | 35    | 19   | 43           | 1,249  |
| Virginia  | 23     | 379   | 236  | 435          | 43,692 |
| North Carolina  | 22     | 313   | 201  | 785          | 17,834 |
| South Carolina  | 9      | 255   | 172  | 2423         | 22,182 |
| Georgia   | 17     | 506   | 271  | 3147         | 37,490 |
| Alabama   | 14     | 237   | 116  | 245          | 10,082 |
| Mississippi   | 6      | 93    | 30   | 129          | 3,195  |
| Louisiana   | 1      | 19    | 16   | 43           | 915    |
| Arkansas  | 2      | 18    | 4    | 3            | 181    |
| Tennessee   | 15     | 307   | 169  | 361          | 14,968 |
| Missouri  | 10     | 135   | 79   | 141          | 4,572  |
| Illinois  | 14     | 146   | 116  | 385          | 4,448  |
| Indiana   | 1      | 276   | 16   | 504          | 8,276  |
| Kentucky  | 32     | 507   | 256  | 718          | 34,847 |
| Ohio  | 20     | 251   | 133  | 533          | 9,317  |
| Michigan  | 1      | 8     | 9    | 32           | 856    |
| Seventh-day, Con.   | 1      | 29    | 38   | 398          | 3,766  |
| Six Principles, N. Y.   | 1      | 16    | 8    | 94           | 1,543  |
| Six Principles, N. Y. I.  | 1      | 6     | 3    | 13           | 455    |
| Totals in 1831 300 5,067 3,365 13,773 261,406                   |        |       |      |              |        |
| Totals in 1880 244 4,454 3,033 11,779 212,138                   |        |       |      |              |        |
| Increase 56 613 332 17,294 47,908                               |        |       |      |              |        |

In the foregoing table it will be observed that the first column of figures gives the number of associations, the second, the number of churches, the third the number of members, the fourth the additions by baptism for 1881, and the fifth the total number in each State. From this it would appear that the entire additions in 1880 were 13,779, and in 1881, 31,073, being considerably more than double the preceding year. It would further seem that there has been a more or less increase in some of the States, whilst others have resented an ample harvest. The following is a comparative estimate. In New Hampshire the increase was 4-1-2 per cent., Vermont 14 per cent., Massachusetts 15-1-2 per cent., Maine 11-1-2 per cent., Rhode Island 8 per cent., Connecticut 8-1-2 per cent., New York 22 per cent., New Jersey 1-2 per cent., Pennsylvania 6 per cent., Delaware 1 per cent., Virginia 12 per cent., North Carolina 4 per cent., South Carolina 12 per cent., Georgia 9 per cent., Alabama 2 per cent., Mississippi 4 per cent., Louisiana 2-1-2 per cent., Missouri, 2 per cent., Illinois 2 per cent., Indiana about 3 per cent., Kentucky 2-1-2 per cent., Ohio 6 per cent. [Intex.]

## THEOLOGICAL.

### LOGIC OF CHRISTIANITY.

We turn aside a little from the course we intended to pursue on this subject, to take advantage of an unexpected opportunity to illustrate and apply our views. Mr. Finney, of New York, is now preaching in Boston. Mr. Rand, Editor of the *Volunteer*, has published an abstract of one of his sermons in his periodical, with some remarks on it; and subsequently, the article, with corrections and additions, has been published in a separate pamphlet, entitled, "The New Divinity Tried." Some friends of Mr. Finney have published a "Review of Rev. Mr. Rand's Trial of the New Divinity." From this Review, we select the following remarks on the distinction between the *doctrines of the Gospel* and the *philosophy of those doctrines*. The same distinction, we believe, has been insisted on by the conductors of the *Christian Spectator*, and by Dr. Woods, in his Letters to Dr. Taylor. "The doctrines of religion are the simple facts of Christianity. The philosophy of the doctrines is the mode adopted of stating and illustrating those facts, in their relations to each other, to the human mind, to the whole character and government of God. From this distinction results the following most important practical principle of Christian fellowship and of theological discussion. All who believe and teach the leading facts or doctrines of Christianity are Orthodox, though they may differ greatly in their philosophy of those doctrines, or in their mode of stating and illustrating them in their relations to each other, to the human mind, to the whole character and government of God. The philosophy of some of them may be erroneous. It may be dangerous, leading to the subversion of the doctrines to which it relates, and of other and even all the important facts of Christianity. Still their error is in their philosophy, not in their doctrines. They cannot be charged with error in doctrine, or heresy, without insinuating the sin of bringing against a brother a false accusation. It may be a duty to exhibit and oppose their errors; but real for the faith once delivered to the saints may require it. But he who deems himself called upon to do this, should be careful to state, that he makes no charge of error in doctrine, that it is the error and the bad tendency of their philosophy of religion that he is about to expose. This distinction, the principle or rule, resulting from it, are of such vital importance, that we shall illustrate them by a reference to a few particulars.

All are Orthodox, or correct in doctrine, in regard to the divine nature, and are to be so treated, who receive the great Scriptural fact, that the Divine Being exists in a threefold distinction, commonly called persons, the Father, the Son, and the Holy Ghost, partaking alike of all the attributes of Deity, and entitled to receive divine worship; and together constituting the one living and true God. Yet of those who have received this great fact, the large majority hitherto, at least since the time of Athanasius, have adopted the statement, of most of the Protestant Confessions, of the eternal generation of the Son, and the eternal procession of the Spirit. And not a few, including Ridgely, author of the *Body of Divinity* once at Harvard University, Dr. Thomas Scott, author of the *Family Bible*, the late Dr. Samuel Worcester, Dr. Emmons, Professor Stuart, and a large portion of the present New England clergy, have discarded this statement; some thinking that the terms Father, Son, and Holy Ghost express the official relations resulting from the work of redemption, and others that they indicate the unknown essential relations of the three persons. Some have thought the mystery in relation to this subject is in the unity—how the three persons are one God; others that it is in the Trinity—how in the one God there can be three distinctions, or persons. And other differences there have been as to the philosophy of the mode of stating this subject, among those whom all acknowledge to be Trinitarians.

All Orthodox Christians agree that sin exists, and is a dreadful evil, which God forbids and abhors, and for which the creature is alone and wholly to blame. But some of them think that the doctrine of the Trinity, as it exists, was the direct object of God's choice, as a necessary means of the greatest good; others think, with the celebrated Puritan John Howe, some of the "old school" Calvinists of the present day, the conductors of the *Christian Spectator*, and some of the modern evangelists, that the wisdom and benevolence of God have chosen and his power has brought into existence; and others still profess to take the fact, without any theory in regard to its relations to God and his moral kingdom.

The doctrine in respect to the nature of character of man is in consequence of the fall of Adam, all his descendants are sinners, and all the various circumstances of their moral existence, in all they are renewed by the Holy Spirit. But there may be various and quite different degrees of the doctrine, or modes of its existence, and yet, without a denial or doubt of the fact or doctrine itself. Thus one may suppose, with Calvin, the framers of the Westminster Confession, President Edwards, and others, that Adam and all his posterity so constituted one moral person, that in relation to the law and the promise, his act in committing his first sin was their act, and that for the guilt incurred by each individual, he is condemned to abandonment by God, issuing in his want of original righteousness, inclination only to evil, and actual transgression, ending, if grace do not prevent, in his eternal punishment. Or, with most of those at the present day who style themselves "old school" Calvinists, discarding this oneness of moral personality of the whole human race, he may assume that the first sin of Adam is so set over to the account of his posterity, in the view of God's law, that they are considered and treated as justly liable to its consequences, and abandonment by God, and so on before, but that they are not morally identified with Adam in his first act of sin and such an imputation of it to us as has just been described, he may hold with the author of the pamphlet we are reviewing, and all "advocates of the Taste Scheme," that from our fallen progenitor we have derived a *stain, bias, inclination*, which is not the choice of the mind, but a determination of the will, which hangs or thirst, yet possesses a sinful quality, and justly exposes to punishment. Or, with Dr. Emmons and other "friends of the Exercise Scheme," he may suppose, that depravity consists wholly in voluntary exercises, produced in the mind, at the very commencement of its existence, by a direct divine efficiency; exerted in a way which is deemed consistent with man's free-agency. Or, believing with those last referred to, that depravity is a voluntary exercise of the mind, he may, with President Edwards when describing the nature of our innate depravity, with the late President Appleton of Bowdoin College, and others, maintain that the ground or occasion of the certainty that all the descendants of Adam do and will, at the very commencement of their moral agency, form and give themselves wholly up to the governing choice or preference of their own gratification to the authority and favor of God and the general good, is in the constitutional appetites, passions, and desires, inherited from their first parents, and which have no moral quality previous to and distinct from voluntary exercise. All these modes of stating the doctrine, and accounting for the fact, of the universal and entire sinfulness of unrenewed men, have been adopted by those whose Orthodoxy in regard to the doctrine has not been doubted, and who are all Trinitarians. And so, to notice but a single instance more, one may maintain, with "the friends of the Exercise Scheme," that the divine influence in producing human character is not confined to holy exercises, but extends also, and without any difference in their mode of operation, to all the faculties. Others may maintain with the great body of the Orthodox, that divine influence is employed only in the production of holy exercises; and of these last, some may maintain, that the spirit exerts his influence directly on the mind itself in view of the truth; others, that he exerts it indirectly and only through the medium of the truth; and others still, that he is wholly ignorant of the manner in which it is exerted. And yet all these may hold to the fact that all holiness in fallen men is a result of a special, efficacious influence of the Spirit; and, holding this fact, all of them are Orthodox in regard to the doctrine of divine influence in the renovation and sanctification of men.

The philosophy of a doctrine is, then, manifestly, a distinct and very different thing from the doctrine itself. And there may be, in regard to the former, great variety, and even dangerous error, while, in regard to the latter, there is entire agreement, and perfect soundness of faith. The distinction here laid down between the *doctrines of the Gospel* and the *philosophy of those doctrines*, we think, is intelligible and important. Abundant evidence might be adduced that many, who philosophize very differently, arrive at the same results, and produce the same effect in the hearts of men, because they preach the same *doctrines*. Dr. Burdett and Dr. Emmons, for instance, have both been distinguished for their success in making men feel the necessity of an entire and unconditional surrender of themselves to God, by preaching the *doctrine* of their entire dependence on him; though, in their philosophy, they were the bearers of opposite sects. The results, which were the same under the preaching of both, certainly did not flow from their philosophy, in which they differ, but from their *doctrines*, in which they agree. It is the doctrine, and not the philosophy, of the preacher, which takes hold on men's consciences, and the preaching of which makes them Christians, and the preaching of which makes them preachers of the Gospel. Whenever the *doctrine* of the Gospel is preached, the effects of the Gospel will be seen, whatever may be the philosophy which accompanies them; for the *doctrines of the Gospel* are the Gospel itself; and the philosophy of those doctrines, which may be distinguished from the doctrines themselves, is no part of it. This subject is worth looking at in another point of view. Mr. Rand, perhaps, ought to have said, that what he censured in Mr. Finney is not doctrine, but philosophy; but ought not Mr. Finney to have made the same distinction while preaching? Ought he not to have said, concerning such parts of his sermon, something like this? "What I am now preaching is not Gospel, nor any of its doctrines, but merely my philosophy; it does not come to you on the authority of God, but on my authority; you may disbelieve every word of it and yet believe all the *doctrines of the Gospel* and be saved." What right has Mr. Finney, or any other man, with a congregation of anxious sinners before him, to mix up the doctrines of the Gospel with his own philosophy, which is no part of those doctrines, one undivided and unchangeable truth, which he receives its doctrine? Why, then, should the "philosophy" be preached at all? The Reviewer gives us his reason in a note; but such a reason as we are persuaded, a second thought will compel him to disavow. Here it is.

"It is not to be inferred from what has been said of the doctrine and the philosophy of religion, that philosophy is of an importance in religion, and should be wholly discarded from it. So far from this, the doctrine of repentance cannot be explained, or directions given for growing in grace, or a false refuge of a sinner exposed, or a caviol of an objector repelled, without using some part of some system of philosophy. All the errors of the various classes of errorists who profess to disprove the authority of the Bible, all the excuses of idolatrous Christians and of careless, delaying sinners, are based on false philosophy. To quote texts will not, in a multitude of cases, convince them of their error, and tear from their consciences; for they have false interpretations of your texts, based on their false philosophy. You must, therefore, expose the fallacies of their philosophy, and state and illustrate the truth in a way which commends itself to their reason and consciences and common sense. In no other way can you get entrance for the truth to their consciences and hearts. And to do this, you must know correctly the relations of the truths of Scripture to the human mind, to one another, to the character and government of God. In other words, you must have and skillfully use a correct system of philosophy of religion."

Can there be a plainer acknowledgment, that the *Gospel* is not sufficient to meet the wants of sinners? Men are sometimes in a situation from which they must be extricated or they cannot be saved; and yet they cannot be extricated from it without the aid of a philosophy, which is "a distinct and very different thing from the doctrine itself." Dr. Woods, in his *Body of Divinity*, says, "The doctrine of the Gospel, all that has been given by inspiration of God," is insufficient. Without the aid of something which is "distinct and very different" from it, "the doctrine of repentance cannot be explained, or directions given for growing in grace, or a false refuge of a sinner exposed, or a caviol of an objector repelled." The doctrine of the Gospel, all that has been given by inspiration of God, is insufficient. 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